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Malchos 'king' and Trimalchio

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offensae, et Sen. *Q.N.* 4, 2, 9 *si crevit super debitum, nocuit*, le sens de 'normal' attribué au *debitus* dans le latin médiéval, *iustus*, *iniuria* au sens de 'normal' et de 'comportement contre la nature', *officium*: 'devoir' et aussi 'propriété naturelle' (Lucr. I 336).

LEIDEN, Lorentzkade 23

P. H. SCHRIJVERS

1) Dans son commentaire néerlandais, Wagenvoort traduit: "ses mots commandent l'estime". Je suppose qu'il a voulu suppléer *legentibus* ou *animis legentium* puisqu'il cite, comme B., *Ep.*, 100, 2 *animis scripsit, non auribus*. Pour cet emploi de *debere*, Wagenvoort renvoie, non pas sans hésitation, au verbe grec *ὀφλισκάνειν* (par ex. *γέλωτα*). Je ne peux pas partager cette opinion. Le verbe grec a pour objet des substantifs de valeur négative tels que *γέλωτα*, *δειλίαν*, non pas une qualification positive comme *dignitatem* (cf. aussi Horace, *Carm.* I 14, 15 *debes ludibrium*).

2) Le troisième exemple tiré d'une préface du *Sacramentarium Veronense* n'est pas certain non plus à mon avis, puisque dans ce texte aussi (*ita summa debent humilibus unitatis affectum*) la nuance ou l'implication d'une obligation morale n'est pas exclue.

ΜΑΛΧΟΣ 'KING' AND TRIMALCHIO

Recently B. Baldwin (*Mnem.* IV 30, 1977, 427 f.) has drawn attention to the fact that Eunapius (*VS* 456) explained *Μάλχος*, the former name of Porphyry, as Syrian for 'king', comparing Lydus (*mens.* 4, 118) and the name Malechus Podosaces, a *phylarchus Saracenorum Assanitarum* (*Amm. Marc.* 24, 2, 4), although he fails to notice that the interpretation of Malechus as 'king' or 'chief' is neither new ¹⁾ nor generally accepted ²⁾. It has escaped Baldwin that his former name is also explained by Porphyry himself, for in his *Life of Plotinus* (c. 17, tr. A. H. Armstrong, Loeb) he tells us: "Basileus was in fact my name, for in my native language I was called Malcus (my father's name), and if one translates Malcus into Greek it is interpreted as Basileus".

Baldwin's suggestion (*ibidem*) that the passage from Eunapius should be added to a discussion of the name Trimalchio is not new either, since this passage was already adduced in 1599 by Meursius ³⁾ to elucidate that name, and a connection of Trimalchio with the Semitic root for 'king' is now generally accepted ⁴⁾. However, the question does not seem to have been asked whether we have any indications to show that the Romans, who already had difficulty with the Greek language ⁵⁾, would have understood the meaning of Trimalchio's name. Two arguments can be produced to support such a supposition. Firstly Pliny (*NH* 6, 120) can explain correctly the name of the famous river Nahr al-malik ⁶⁾: *Narmalcha . . . quod*

significat regium flumen ⁷⁾. Secondly, readers may well have remembered that the name of the contemporary Nabataean king was Malchus ⁸⁾ (\pm 40-70 A.D.). Thus it seems not impossible that Petronius's pun would indeed have been savoured by the literary gourmets of his day.

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1) Compare the translation 'Emir' by J. C. Rolfe (Loeb, 1950²) and W. Seyfarth (Berlin 1970).

2) Fr. Altheim-R. Stiehl, *Die Araber in der alten Welt*, II (Berlin 1965), 325 f. argue that a *phylarchus* cannot have been a king. They are followed by J. Fontaine (Budé, 1977), who translates: "Malik, dit Posodacès".

3) J. Meursius, *Exercitationum criticarum . . . pars secunda: animadversionum miscellarum libri quatuor* (Leiden 1599), 44.

4) See, e.g., J. P. Sullivan, *The 'Satyricon' of Petronius* (London 1968), 151.

5) Cp. N. Horsfall, *Doctus sermones utriusque linguae?*, EMC 23 (1979), 79-95.

6) On the Nahr al-malik, cf. F. H. Weissbach, RE 16 (1935), 1440-9; G. Bowersock, *Julian the Apostate* (London 1978), 112 f.

7) Cf. Amm. Marc. 24, 2, 7 *Naarmalcha . . . quod fluvius regum interpretatur*, 24,6,1 *Naarmalche . . . quod amnis regum interpretatur*.

8) *Peripl. M. Rubr.* 19; J. BJ 3, 4, 2; A. Negev, ANRW II 8 (1978), 569 f., 635-7.

TWO DOCTORS FROM KOS?

Arr. VI 11, 1: τὸ δὲ βέλος ἐξελκύσαι ἐκ τοῦ τραύματος ἐπιτεμόντα τὴν πληγὴν οἱ μὲν Κριτόδημον ἀνέγραψαν, ἰατρὸν Κῶον, τὸ γένος τῶν Ἀσκληπιαδῶν, οἱ δὲ Περδίκκαν τὸν σωματοφύλακα, οὐ παρόντος ἐν τῷ δεινῷ ἰατροῦ . . .

Curt. IX 5, 25-27: Critobulus, inter medicos artis eximiae, sed in tanto periculo territus, admovere metuebat manus, ne in ipsius caput parum prosperae curationis recideret eventus. Lacrimantem eum ac metuentem et sollicitudine propemodum exanguem rex conspexerat: "Quid", inquit, "quodve tempus expectas, et non quam primum hoc dolore me saltem moriturum liberas? An times ne reus sis, cum insanabile vulnus acceperim?" At Critobulus tandem vel finito vel dissimulato metu hortari eum coepit ut se continendum praeberet, dum spiculum evelleret.

In autumn of 326 B.C. Alexander was severely wounded in an attack on the Mallians of India. According to one version known to Arrian, Perdikkas, a member of the bodyguard, removed the arrow that was lodged in the King's chest; another attributes the act to a doctor from Kos. Yet even here there is not agreement in the